Volume LXVI CHICAGO, DECEMBER 22, 1910 Number 17

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The Christmas for America

O Nazareth Carpenter who cursed
  The pride and avarice of thy day,
We would observe thy birth, but first
  Thy Sermon on the Mount obey.

O galaxy of virgin States,
  White constellation of all time!—
What blackness as of death awaits
  If these pure stars grow black with crime!

I have no Holy Land but thee,
  Nation whose hills and prairies wait
The new, the last Nativity,—
  That Justice which shall make us great!

No longer lies at Bethlehem's inn
  Lord Jesus in the mangered hay,
Where selfish wealth repents its sin
  The poor man's Christ is born today!

—*Frederick Lawrence Knowles.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, DEC. 22, 1910. NUMBER 17.

CHRISTMAS 1910!

After the fever-kindling visit of Santa Claus is past; when the giving and getting hurry is over for another year, let us hear and heed the conclusion of the whole matter—

Peace on earth; good will to men!!

DEDICATION HYMN

FOR THE GANNETT HOUSE, ROCHESTER, N. Y.
(Tune, Wareham.)

Through willing heart and helping hand,
Behold achieved our long desire!
And gathered here, a household band,
We light tonight the household fire.

Be welcomed here the old, the young,
The rich, the poor, the prince and thrall:
Be Jesus' motto high uphung,—
Who serveth most is chief of all.

Here mirth and pastime speed the hour,
The lighter moods that ease our care:
Here graver themes, through lips of power,
Give guidance to the ways we fare!

May human fellowship here take
A radiance from the altar's glow,
And kindlier hearts, here quickened, make
From purer founts its worship flow!

O Thou whose service, wide and free,
Is inward strength and light and cheer,
Be that our bond of unity
And fire the souls that gather here!

F. L. HOSMER.

Readers of German will be glad to know that the first volume of the report of proceedings of the "International Congress of Liberal Religion" held in Berlin last summer has appeared. It constitutes a stately volume, handsomely printed, of 350 pages. The second volume is soon to follow. Both can be obtained through the Unitarian headquarters, 25 Beacon St., Boston, for the price of $2.00. An English version of these proceedings is in progress of preparation at the hands of Secretary Wendte, and will be available at no distant date. These papers represent the mature thought of the ripest scholars on the profoundest questions of religion.

"The Poet of Galilee." The very title is suggestive, and the modest little book from the Huebsch press, from the pen of William Ellery Leonard, Assistant Professor of English at the University of Wisconsin, is a very fresh study of an old subject. The Man of Galilee in the last analysis is the Poet of Galilee, and the true estimate of his place in the world's affection is not to be discovered by the student of Greek roots or Hebrew history, nor yet by the philosopher or the theologian, but by the poet. For the texts that are reported as direct from his lips found in the synoptic gospel are redolent with the flavor of poetry, with the vision of the poet. Jesus as an observer, a lover, a seer, a man of sorrows, the scourger, the humorist, the alert, the story-teller, the hearer and the sayer, the hero of folk lore, takes his place in the affection of the world which the Christ of the Creed, the Jesus of the pulpit, seldom reaches. His place is with the lovers of men and the helpers of society.

Thirty-two thousand six hundred and twenty-three, according to the final official report, represents the majority of the citizens of the state of Washington in the interests of Woman's Suffrage, and the Governor has issued a proclamation announcing the victory and declaring that women henceforth are legal voters in Washington. This is an incident in the history of the United States deserving more newspaper comment than it has received. It is worthy of note that the exhibit from the state of Washington at the great Apple Show in Chicago was gathered by a woman, who rode her pony three hundred miles to make the collection. She was the official representative of a commercial league composed of five hundred busy men. She installed and directed the exhibit most successfully in the unique show which was recently held in this city. The "Apple Woman" is to be heard from in the future. The state of Idaho elected three women to prominent positions at the last election. A state superintendent of public instruction, a county superintendent and a county treasurer represent the rights of woman in that state.

UNITY sympathizes with the unfortunate experiences of an unsophisticated layman, who, having arrived at the period of life when there is sometimes a margin of time and money to be spent on soul culture, went in search of the same to a religious banquet,

given by and for laymen. He describes the occasion as one in which there was much eating and drinking of things unhygienic, followed by a "smoker" during which one could hardly see across the room. After all this the seeker after spiritual vision was asked to listen to some discussion of high themes in connection with the spiritual life. The atmosphere was such as not to be conducive to clear thinking or high emotion, and the poor layman says, "No more of such for me." This reminds the Editor of another scene where a man of national eminence in religious work was pleading interestingly and earnestly for the spiritual training of the young to a select company of laymen, while the head of a great university, on the one hand, and an eminent Bishop on the other, were puffing their tobacco smoke in the face of the speaker, obscuring the definiteness of his face, if not the clearness of his argument. This may seem hypercriticism, but the spiritual life cannot be separated from the clean life of the body and the amenities of common courtesies. It is all of a piece, and progress cannot go far on one line except by a growth on all lines. Heaven is not gained by traveling on straight lines, but by increasing the circle of one's being.

The *Advocate of Peace* for December, in an article on "Tolstoy as a Peacemaker," says that Tolstoy differed from other non-resistants in the fact that he hoped to advance the cause of peace in the world by the proclamation of the iniquity of war and a refusal on the part of intelligent citizens to engage in military service. He was in the habit of declaring, "If all men would only accept these principles and refuse to do military service of any kind, war would at once be abolished." There is more in the contention of the great Russian than our contemporary would seem to believe. Already it is very difficult for the United States to keep up its minimum standard of army and navy efficiency by reason of the mere fact that the young men of the United States are not lured by the tasteless life of the camp. The inspirations of peace are more effective. If the army were to be increased to the proportions suggested by the Secretary of War, he would find that the material that would offer itself for such service would be of such an un-Americanized and inferior quality that the army would reflect no credit upon the nation in time of peace and would offer poor resistance in time of war. The plain truth of it is that the common people, the toilers who must ever form the rank and file of the army, are being better educated upon this fact than the legislators and the rulers of the world. The latter classes are the people that do not expect to do the fighting themselves, and so it is easy for them to exploit the fictitious dangers and the unreal interests of militarism.

UNITY sends its congratulations to the pastors, old and young, and the faithful people of the Unitarian Church of Rochester, N. Y., over the completion and dedication of their new "Gannett House," which occurred on the 11th inst., and which is now utilized by the boys. We know of no building that has been more surely the growth of work already doing, a building based on actual experience, justified by actual triumph. For twenty years, with inadequate room, the society in Rochester has grappled with the "Boy Problem" more successfully perhaps than has been done in any other place within our range of vision, and now the Gannett Chapel, a most fitting name, testifies to the fact that where there is something worth doing there will come the money to house and encourage the same. The dedication program is before us, in which there were thanksgivings offered on the part of the Boys' Evening Home, the Women's Society, the Neighborhood Friendly for Girls, Unity Club, the Sunday-school and the Young People's Religious Union. Retrospect and prospect were put down to William and Mary Gannett. There were congratulations from the Board of Education, from the Universalists, the Jewish and Evangelical Churches, and from the Brotherhood of the Kingdom by Walter Rauschenbusch. The Dedication Hymn was written, as it ought to have been, by the faithful non-resident worker and comrade, F. L. Hosmer, who, though he bides away on the Pacific Coast, belongs in all the work dear to the heart of the Gannetts and dear to UNITY. We print the Dedication Hymn elsewhere. The architecture of this building is Gothic, but the purposes are allied to the Puritanism of New England, broadened and softened by the sciences of the 20th Century.

Perhaps there is no city in the world where play is being made a more serious business among the intelligent helpers than in Chicago. A "Midwinter Institute of Play" is the last good thing invented in Chicago. This institute is to be held at the Lincoln Centre from January 2 to 16, under charge of Miss Marie Ruef Hofer who, in addition to her long experience as a trainer of kindergartners, has seen active service in New York City on playground lines. The course of study will involve a hundred games, types, classification and grading, physical training on playgrounds, tumbling, gymnastics, the use of apparatus, folk games and dancing, technic and rythmic expression, festivals and pageants, occasions, costumes and presentation, hand work exhibitions, models, story-telling, playing and dramatic work, etc. This is truly a rich program and much can be done with such diligent expert work in two weeks. The announcement wells says, "Increasing opportunities

in playgrounds and social fields bring an increased demand for well-equipped workers. Many teachers desiring specialized work have little time for long extended courses. This has suggested the 'Midwinter Institute of Play,' in which various phases of advanced work are studied and discussed. Such an institute held in Chicago, which possesses undoubtedly the greatest play-ground system in the world, ought to attract the workers from all over the country. The plan requires, besides intensive study on the part of students, frequent visits and observation of the activities of various play centers and settlements. A list of some sixteen of these accompanies the announcement, which further states that residence in settlements can be supplied to a limited number of students. Correspondence is solicited by the secretary of the undertaking, Neva L. Boyd, 1400 Augusta St., Chicago.

Mr. Charles Zueblin has put his course of lectures on "Democracy and the Overman" into an attractive volume issued by B. W. Huebsch. Notwithstanding the fact that Mr. Zueblin often yields to what Emerson calls the "tickle of over-statement," and after admitting that these lectures are more for the platform than for the press, the book will do good. The titles are stimulating. "The Over-specialized Business Man," "The Over-estimated Anglo Saxon," "The Over-complacent American," "The Overthrown Superstition of Sex," "The Over-due Wages of the Overman's Wife," "The Over-taxed Credulity of Newspaper Readers," "The Over-worked Political Platitudes," "The Over-looked Charters of Cities," are each of them chapters in which Mr. Zueblin goes straight to the mark, sees through shams, exposes fraud, tells uncomfortable truths, but the whole is illuminated with a sense of the better things near at hand, and if it is dusky it is the dusk before dawn, and not the dusk after sunset. Here is a sample of the shock that he gives to the complacent citizens who think that life on the boulevard is essentially sound, that prosperity is pretty nearly synonymous with integrity, and that the only gruesome facts of life are those that are gathered from the slums and belong to the foreign immigrants and the ignorant wage-laborers. Speaking of "The Over-specialized Business Man," he says:

> The man of means is conspicuously devoid of artistic knowledge, judged by his home and his mischievous patronage of art. He is rarely cultured and frequently uneducated. and he is either ignorant of or indifferent to theology. Yet his benefactions determine the quality of our art, his position on boards of trustees' guides or restricts education, and only the more courageous preachers and priests venture to expound ethical doctrines which are unpalatable to the business world. Is he not in truth the "Over-man"?

Perhaps the most timely, and, on that account, the least palatable chapter in the book is the one entitled "The Over-worked Political Platitudes," in which Mr. Zueblin shows with great skill how empty are the pretensions of party platforms, how identical are the contentions of both parties, and how inefficient, if not insincere, are the claims of both. He says:

> Not many know that Republican and Democrat are synonymous with tweedledum and tweedledee, but more are demanding that the administration of the common life be no longer obscured by the ambiguity of platforms and the personality of candidates.

Later along, he says:

> A study of the platform does not betray any striking issue between the parties. We look in vain for any adequate treatment of the most vital interests of the masses of the people. The few principles which are peculiar to either party seem insipid in contrast with the really insistent needs of the multitude.

This book is for men and none the less for women, a wholesome book for the young voter to study carefully, a book that will shock the complacencies and stir the enthusiasms of citizens.

The readers of UNITY have been in the habit of thinking of Newton Mann, the diligent pastor of the Unity Church of Omaha for twenty years, as a careful scholar in the realm of biblical criticism, a student of current theology. His book on "The Evolution of a Great Literature" is still fresh in the minds of our readers. It is something of a surprise, if not a shock, to find this staid man of the study appearing in his new book as an interpreter and advocate of Socialism. Mr. Mann does no careless work, and this book testifies to his usual painstaking and fearless labor. The book throughout its thirteen chapters shows that he has found his old faith quickened, his old zeal re-fired, by his studies. He writes of the social unrest since the American Era, 1776, of the unconscious socialism that is making its way in law and custom, of the recent developments of socialism, of its international character, its prospects on material grounds, its prospects on moral grounds, its relation to the woman question and to the Church. He discusses socialism as the applied ethics of Jesus, and finds that it has a "better footing in the New Testament than in any of the Christian Sects." Mr. Mann is too wise to commit himself to a "program." He is scholarly enough to know that the movement is necessarily slow, but he is also scholar enough to discover in the movement elements that are related to the fundamental well-being of society, that it is a groping toward the kingdoms of justice and peace on earth. It is a book that will lift the word out of the list of the bugaboo words. Socialism is no longer to be disposed of by taboo. One reading this book no longer dreads it on account of the materialism, "infidelity" or the irreligion connected therewith. It is a book for the thoughtful, and particularly a book for the perplexed in the ministry, who realize that there is something the matter with the churches. Perhaps after perusing this book they will come to the conclusion that there is also

something the matter with the pulpits. They, too, often lack the virility of a cause, the enthusiasm of a living issue, the power that goes with those who have a definite wrong to cure and a definite good to secure. The book is handsomely printed by the James H. West Co., and forms a fitting companion to the previous books of Mr. Mann, already issued by the same house. We welcome it as one more timely volume for the library of the teacher, the parent, the preacher, and, above all, the business man, who is afraid to think out these economic and social problems that may disturb the prosperity of the world, jar the commercial confidences, and bring some kind of financial ruin, which in the average conception of the business man is always associated with moral calamity and ethical disintegration, though perhaps the very contrary may be the case.

Military Nightmare

Rev. Merle St. Croix Wright, of New York, has recently been preaching on the "Nightmare View of Life." The title is significant. The War Department at Washington seems to have been suffering from a similar attack. The clamor for the increase of the army, the continued passion for the extravagant experimentations in the direction of "Dreadnoughts," and the determination, apparently from President down, to convert what ought to be a great world park of beauty as well as of utility, at Panama, into bristling fortifications, is to be accounted for under no other than the nightmare theory. Better the Panama Canal should remain a hope and a dream for another fifty years than that it should whet the weapons of war and re-awaken the fierce ambitions of the military engineers, who of course are inspired by every new opportunity. Every fresh inspiration means fresh extravagance of money, a misplaced enthusiasm on the part of experts, and a befuddling of judgment on the part of rulers and law-makers.

Last Sunday was quite generally observed by the ministers of Chicago as "Peace Sunday." The Oakland group of churches, among which Abraham Lincoln Centre is located, held a union meeting at the South Congregational Church, where a large audience was addressed by President Nollen, of Lake Forest College, and H. N. Higginbotham, Esq., President of the Columbian Exposition. The arguments from the Academy and from the Exchange alike proved the absurdity of continuing the present extravagant waste of human life and human coin in the interests of a brutality that has been left behind by the good sense, the good judgment and the good will of the world.

Following the addresses a "Memorial" was presented to the audience by the Editor of UNITY, which was unanimously adopted, and has since been forwarded to the parties indicated. We print it below, hoping that other groups of many kinds will protest in their own way against the insanity that belongs to this "nightmare."

War is a question for religion and economy alike to consider, and it should be fought by the scholars, the prophets and the economists of the land. It is an academic problem. It is a church problem, and those who are conversant with the right methods of pedagogy, students of psychology, as well as the students of the economies, must bring their wisdom to bear upon the bumptious elements in the land, the jingo elements in Congress, the conventional elements in the cabinet, and the obscured vision of Presidents and Kings.

A MEMORIAL

WE, representatives of the Oakland group of churches in the City of Chicago, in union meeting assembled at the South Congregational Church of Chicago, on Sunday evening, December 18, 1910, do hereby solemnly protest against the proposed militarizing of the Panama Canal and the present clamor for the increase of the army and navy as a necessary means of national defense. We believe that the Panama Canal ought to be a triumph of peace offered by the United States as a signal contribution to commerce, science, art and religion, a unifying bond between nations, even as the oceans are united by it. We believe, further, that to border the same with fortifications, ships of war and armed men would be harking back to the brutalities of the past,—an indignity to the civilization which it typifies, a hindrance to the progress which it ought to promote.

WE BELIEVE ALSO that our past history proves that righteousness is our adequate defense, that to agitate war is to provoke war.

BELIEVING THIS, we would respectfully memorialize the President, the State Department and Congress to take immediate steps to neutralize the Panama Zone through the consent and co-operation of the civilized nations of the world, and if armament be still necessary to enforce this pacification we urge that an international police force be organized to enforce the neutrality of the same.

WE FURTHER memorialize the same representatives of our government to take immediate steps toward the enacting of a perpetual treaty of peace to be maintained by adequate process of arbitration, to be specifically provided for between our nation and Japan, thus to allay the emotional clamor and the attendant fear that in the past have so often precipitated lamentable wars.

RESOLVED that the respective pastors of the churches herein represented be requested to sign this memorial, and that a copy of the same be forwarded to the President, the Secretary of State, and to the proper authorities in the United States Senate and the House of Representatives.

JENKIN LLOYD JONES,
Pastor of All Souls Church.

W. C. COVERT,
Pastor 41st St., Presbyterian Church.

W. P MERRILL,
Pastor Sixth Presbyterian Church.

H. E. PEABODY,
Pastor South Congregational Church.

HERBERT L. WILLETT,
Pastor Memorial Church of Christ.

THE PULPIT

Can Jew and Christian Unite in Worship?

BY STEPHEN S. WISE, RABBI OF THE FREE SYNAGOGUE

Not in anger, nor in sorrow do we speak today. If in anger it were, we should pray in the words of Shakespeare that we might be touched to noble anger. But neither in anger nor in sorrow shall we speak, but seek as best we can to set forth the aim of the union services and after and beyond that, to re-state the fundamental purposes of the Free Synagogue, of which the union meetings are no more than an inevitable outcome.

To criticism that is earnest and serious and honest, we will seek to make earnest and honest answer. But criticism that is purely personal shall wake no answering echo in this place.

To few or none of the criticisms which have been leveled against the union meetings would it be worth while to reply were it not for the circumstance that such criticisms, while directed in name against our movement, are of such a nature as to lead to very grave misunderstanding among non-Jews touching the real spirit of the Jewish community in our time. Nor, when the union meetings were first planned, was there a failure on the part of the founders to anticipate the criticism that might be offered. But it was, alas, vainly imagined that such criticism would be temperate and dignified and objective. Still, though criticism was foreseen, it was felt, after long deliberation, that it was needful in the cause of religion and of liberalism, that is to say, in the cause of Israel, to court such criticism and to be prepared to meet it.

Surely no one could respect a man who failed to take a position which he deemed right and valid because of the likelihood of arousing adverse criticism. It may be possible to help to a right understanding of our movement those who have been unable up to this time to understand its meaning, but naturally we cannot hope to convince or to enlighten those who do not wish to understand, whose misunderstanding of the aim of the union meetings is deliberate and wilful. It were not worth while to give answer to the criticism of the union movement if we did not feel that it is our duty to make clear that these utterances are wholly alien to the true spirit of Israel.

If we speak with earnestness today, it is because we feel that the attitude of opposition to the union meetings nominally makes for the conservation of Jewish life but would actually drive out of Israel such as are unwilling to submit to the prescription of its own mediaevalism. In the next place, it would and will, if not earnestly combated, widen the breach between Jew and Christian, and, by opposing the spirit of inter-racial solidarity and fostering racial divisiveness, neutralize every earnest attempt to establish goodwill between Jew and Christian. We have no desire to shelter ourselves behind the refuge of precedent, but in view of the fact known of all men that for a generation Jew and Christian have united from time to time in worship in church and synagogue, viewing the circumstance that the ministry of the synagogue and the church in our state and in other states have given their hearty support to state conferences of religion, which have prepared the way for our own movement, we might, if we willed, point to these precedents as the justification for our own action. But we are not unwilling to assume that herein we have dared to be the maker of precedent.

Yes, it is implied that ultimately, after generations or centuries, it may be, such union meetings as we have instituted may be deemed desirable and feasible, but we are not ready for them as yet. But if they are to be right in the future, when shall we begin to prepare the way for them if not now? We cannot have the tree unless we plant the seed; we cannot have the golden grain of the harvest unless we plow the ground amid the bleak autumnal winds and plant the seed at the dawning of the springtide. It is the long look ahead that counts for the good and the best in the realm of religion as truly as in every field of human endeavor. Needless to say, we believe the step we have taken is entirely in keeping with the life and spirit of Israel.

The union meetings were not undeliberately arranged. They are the consummation of a purpose that has been cherished for some years and that has been jointly considered since the spring of the year. Having regard to the genesis of the union meetings movement, it may not be irrelevant to quote the word of one of the three ministers written to another last June: "I feel as you do that all the great social problems are religious problems and they must be faced and met from the religious point of view, and that synagogue and church must claim leadership in the march of social progress." And the answer came: "Our purpose, if I judge it rightly, is to emphasize that our modern social problems are, at bottom, religious problems and must be looked at from the God-point of view."

It cannot be made too clear that our union worship, important and significant as it is, is only secondary and incidental to our primary purpose. That primary purpose is to unite the members of our three differing religious organizations in the consideration of the great social, industrial, and civic problems of our times. Having resolved to come together for this high purpose, we felt that as religionists, as branches, old and new, of the great monotheistic fellowship, we ought to assemble under the highest of all consecrations,—the consecration of prayer and praise. Thus, we of the synagogue and the Unitarian and the Universalist churches have come together not merely in order that we may come together and be together, but that we may stand together and serve together and battle together in furtherance of every high cause which, failing mightily to serve, we should stand convicted of failure in faithfulness. We have united with the churches of the Messiah and the Divine Paternity in committing ourselves to a program that shall make for the re-socialization of de-socialized society, because we would, as has been said, have the synagogue and church in the van-guard of the movement for giving to men all the possibilities of a full human life; because we feel that the churches must show how the principles of religion, of justice, of brotherhood, of love, bear upon the conditions of work and life of the great masses of the nation. Perhaps the finest statement of the purpose and the practice of the union meetings comes from a Christian teacher, who has been a devoted friend of the synagogue from the very hour of its founding. He summarizes our plan and purpose in the words, "The uniting of Jews and

Gentiles on the basis of their common faith in God to realize the ideals of the great prophets of Israel."

If one conceive the synagogue or church to be an end unto itself and not a means or instrumentality, if one look upon synagogue or church as a trophy to be cherished and not as a tool to be wielded, then one may fittingly object to union meetings of synagogue and church which, in the face of the great and crying needs of the world of men, are saying: "In the past, the church largely forgot to serve the world and remembered only itself. But we would seek to forget ourselves and remember only to serve the world, which asks for service from those purporting to speak in the name of religion and of religion's God."

We have said again and again that these union meetings are the expression of the faith of the men who planned them, that neither synagogue nor church is an end unto itself, but that in the wisdom and providence of God the church was created and designed to serve a greater and a higher end. So, too, we say that just as the church is indefensible if viewed as an end to be served rather than as a means and opportunity of service, so our union meetings are nothing more than a summons to men, an appeal to men, a demand upon men who call themselves Jews or Unitarians or Universalists, to remember that no divine service is worthy of the name unless it move the worshiper to go forth and serve men; that, as was said at the earliest of the union meetings, a divine union service must be complemented and fulfilled by human service in unity and fellowship: that the divinest of divine services is the wise and just and loving service of man by man.

If these union meetings, with what might be called their common service, be the end of the fellowship of our three communities, we might fitly be convicted of the woeful misunderstanding of the purpose of religion against which our union service means to protest. But the time will come, and it may not be far removed, when together we shall address ourselves to a great task, a task that shall call for united action on the part of all men who accept the sovereignty of a divine purpose and would translate that purpose into equitable and benignant relationships between man and man and people and people.

In viewing synagogue and church alike as supreme agencies of human service, we think of synagogue and church not as a fire around which to stand that we may warm ourselves, but as a torch by us to be borne and handed down, a torch that shall cast the light of religion into the dark places of the earth,—illumining once more the enshadowed souls of God's children.

Let us frankly and freely admit that this is a critical hour for Liberalism, that Liberalism is seriously challenged anew, that it is gravely jeopardized because of its betrayal by those whom personal ill-will moves to repudiate their long-cherished faith. Can we not be liberal and loyal at the same time, is our question. Lazarus said that the motto of the Jew must be, *"Tru und Frei."* We believe that we shall either be free within Judaism or that our children shall free themselves from Judaism. If it be urged, as it has been urged, that the God of Israel is not the God of Unitarians or the God of Universalists, I would answer that my God, the God of Israel, is the God of all men,—the God of Jew and Christian, the God of believer and of unbeliever. God of all the sons of men.

Upon one ground alone might the plea be justified which look to the union meetings or that we withdraw from them though begun,—namely, if they involved aught of surrender or compromise or sacrifice. For this were inexcusable and indefensible. But that this synagogue should launch upon a course which would involve the surrender in the minutest degree of the organic integrity and spiritual identity of Israel were unthinkable save to those whose favor and good-will we should mourn to merit. A further answer was given in the word spoken at the initial meeting, though not needed, that we respected each other too much to entertain for a moment the thought of conversion, that what we were aiming at was not the conversion of Jews to Christianity, but the unification and concentration of Jew and Christian alike in the working out of the great common purpose of Israel and Christendom to hallow the world with justice, to bless it with the beauty of holiness and to restore to life's disinherited their rightful heritage of life. Upon one ground alone were the opposition to our union meetings justified, namely, if it were true that we had given up our own service in order to join with churches in union services; if we had, as has been rumored, arranged to amalgamate our synagogue organization with that of the churches. If it had been necessary so to arrange these meetings that it would have been incumbent upon the Jew to join in worship in which he could not properly have part, if a prayer were offered up in which he could not whole-heartedly join, if a word were spoken which shocked his religious sensibilities, then might criticism be rightly urged against the movement. No one has dreamed of proposing an organic union of churches. Nothing could be further from the thought of the men responsible for those union meetings. We know that the attempted fusion of religious faiths would lead to spiritual confusion, and that the highest unity of the spirit must ever be found amid the widest diversity of form, that outward uniformity is the death-knell of inward unity. Apart from the compulsion of our respective loyalities, we are not unmindful of the values which inhere in historic bonds, and that it were not only morally ruthless but spiritually suicidal to substitute for the separate loyalties of differing historic groups the arbitrary loyalty of a man-made uniformity.

The only criticism that has not been offered thus far is that the services designedly lead in the path of conversion from Judaism to Christianity. The word and the work of a lifetime were a sufficing answer to the charge of deliberate or unpremeditated conversion of Israel. Will any one be so base as to suspect that my associates and friends have entered into this "unholy alliance," as it has been named, in order insidiously to wean Jews away from their own faith and to allure them to the fold of Christianity? For years and for centuries,—and in the address of next Sunday morning we shall deal with the same problem,—we of the house of Israel have been protesting against the attempted conversion of the Jews to Christianity. We have rightly held,—first, that the Christian was not justified in seeking to convert the Jew as if his were an inferior and benighted faith. We have rightly held that the Jew can be helped to the highest and noblest self-expression only along the lines of his own splendid history, and we have, I think, rightly urged that the most important service that could be rendered to our generation was not to convert Jews to Christianity but to convert Christians to Christianity and,

I add, whether you like my word or not, to convert Jews to that which they are fast losing, if it be not wholly lost,—the faith and life of Israel.

Such has been our age-long attitude toward conversion and, as has been said from a thousand pulpits and platforms, not conversion from one faith to another, but co-operation between the disciples of different faiths is to be the solvent of the difficulties of our time. What objection can, in reason, be offered against a movement which, on the non-Jewish as truly as on the Jewish side, repudiates the possibility of conversion which aims to realize some part of the long-cherished hope of co-operation between Jew and Christian? Have we not the right to ask that the movement be judged not by what the critics think of it but by what we will to make of it? Is it too much to expect that men shall bear in mind the word spoken at the first of the union services by my friend, the minister of the Universalist church? "We do not wish to convert Dr. Wise and his people nor do we expect that Dr. Wise hopes to convert us." And when it became the turn of your minister to indicate the purposes of the meetings, he said in terms unmistakable: "The purpose of these meetings is to convert Jews to Judaism and Christians to Christianity."

It was no idle word which we spoke a fortnight ago at the first of the union meetings when we said it is our business to convert Jews to Judaism and Christians to Christianity, to regain Jews for the faith and life of Israel, to reclaim Christians for the teachings and practices of Christianity. We are not Jews any more than Christians are Christians. "For every Stoic was a Stoic, but in Christendom where is the Christian?" In Israel where is the Israelite? There are sham Jews just as there are sham Christians, not because they do not, like the orthodox, conform outwardly, but because, like some of the orthodox, they do not conform inwardly.

Above all things, we insist upon downright sincerity in dealing with the sacred things of religion. We cannot, for example, understand the position of these orthodox Jews who for centuries have been praying for the restoration of Zion and who look with misgiving and with terror upon an attempt to translate their dream into reality and their prayer into achievement. We insist that those Jews who maintain that the Sabbath be observed by American Jews shall at least themselves prove that it is possible economically for a Jew to keep the seventh day Sabbath. We insist that if they prate about hallowing the Sabbath they shall not in practice hollow it; that if they really mean what they say about Sabbath observance, they shall concern themselves not with a handful who still vainly think that they can keep the seventh day Sabbath but they shall dedicate themselves to the problem, "What shall be done to save the Western Jew from becoming Sabbathless?" How can we avert the tragedy of the Jew, who gave the Sabbath to the world, being compelled to lead a Sabbathless life? Many, many Jewish toilers work without cessation on Sabbath and Sunday alike and yet give no occasion for concern to the nominal Sabbath-keepers who face in this problem a grave and terrible reality that calls for action and redress. We insist that they who stand within the synagogue and purport to cherish it shall be sincere in seeking to apply the teachings of the religion of Israel to the needs of daily life. Let us tear the pages of the Prophet Amos out of our Hebrew Bible; let us say that Amos was mad when he demanded that justice shall flow like waters and righteousness as a mighty stream, or else let us not forever be indifferent to the wants and woes, the tears and tragedies of the work-a-day world, and do what in us lies to the end that the mightiest hope that man ever permitted himself to dream shall be realized at last and that none shall have a larger place in translating that glorious dream into still more glorious reality than we who are the younger brothers of Amos and Micah and Isaiah.

As for the torchless, Sabbathless synagogue, for so we are styled,—which synagogue is the true keeper of the Torah,—and neither the Torah-retaining nor the Torah-excluding synagogue believes, as the retention of the Torah implies, that every word and letter was communicated directly and immediately from God to man and that therefore there can be no error or imperfection therein. The synagogue that is wholly satisfied with itself because it has remained loyal to the traditional Torah parchment or the synagogue which has been unconcerned about the preservation of the parchment form but so concerned to conserve its spirit that it would make that Torah at its highest and sublimest the law of life for men,—indifferent to the presence or absence of the "sacred ark" but seeking through the steadfast, unafraid demand that the Torah's teachings of justice be transferred from letters to life, that every home of the nation shall become an ark of refuge and shelter and equity of peace and security for its dwellers. Seemingly indifferent, though in truth mournful over the passing of the previous and historic seventh-day Sabbath, we are yet resolved that because the outward form must be surrendered at the behest of resistless economic law, at least the inner purpose shall survive in the jealous and zealous safeguarding of the welfare of the toilers of the nation. Let us erase from the pages of the second Isaiah the impassioned and sensational appeal for religious unity: "For my house shall be called a house of prayer unto all peoples." Let us say that Malachi was a traitor when he asked: "Have we not all one Father; hath not one God created us?" Or else, if we are not prepared to brand Isaiah and Malachi as blunderers, let us not stand aghast because a few men, with the concurrence of their congregations, believe that the time has come when, not in the despite of religious differences but because of the unity of spirit which underlies these differences, Jew and Unitarian and Universalist can pledge themselves unitedly to further the cause of social justice and national righteousness amid the inspiring strains and under the solemnizing appeal of the Hebrew psalms, that the words of the old masters in Israel be quickened to life at last.

One of the occasions of unrest and of protest touching our union meetings arises out of the recognition of the inevitable truth that we are in earnest. The one unforgivable sin in religious life is being in earnest Every other shortcoming is reckoned venal by the side of the cardinal transgression of being in earnest. Every intellectual heresy, every moral lapse can hope for pardon, but let him not sue for mercy who has committed the crime of being in earnest in a world in which forms and shams and words and names and terms count for everything. We have already said that the heart of the whole matter is that men who are not in earnest resent every sign of earnestness in another. Men prate about unity and in their hearts is divisiveness; they speak of the social message of the church and upon a manifestation of the desire to carry that mes-

sage to men, unitedly and powerfully, alarm and protest follow. Men prate about the divine fatherhood and human brotherhood and, when in the name of the God of men, the God of Jew and Christian, the hands of two religious fellowships are outstretched to us, we are not to grasp them rejoicingly, but are to reject them as if the acceptance of such fellowship were endangering to the cause of religion.

The truth is that what is really dreaded to-day above all things is not religious liberalism but social heresy; every other heterodoxy is tolerable, but not that. And in the hour in which church and synagogue unite and by their united commitment to the furtherance of the truly fundamental purposes of religion show forth that they would do what they can in order to redress social wrong and remedy social injustice and prevent social maladjustment and inequity, in that hour they are bound to meet with the ill-will of those who would have the church palter and play and tinker and temporize, but not deal in downright, vigorous, fundamental fashion with the fundamental needs and tasks of the present social order.

The union service means, it must be said, that we do not conceive it to be enough for the Jew merely to be a non-Christian. That is what the Jew within and without America is to-day,—merely a non-Christian. I want the Jew to be something more than that,—I want him to be affirmatively, constructively, rejoicingly, nobly Jewish. And I want him to prove his Jewishness not merely by rejection of the teachings of Christianity, which rejection does not make a Jew but merely a non-Christian, but by his affirmation in the life of all that is highest and holiest in the teachings of Israel.

It is part of a deep-rooted purpose of mine,—of ours,—resting in turn upon the bed-rock of our understanding and interpretation of the content of the life and faith of Israel. What would I have for Israel? How do I seek my people's good? At the cost of a thousand times the opposition which the union meetings have called forth, let it be said once and for all time from this pulpit that what needs to be sought for the people of Israel is not great power, not exceptional place, not vast wealth, but that Israel shall be a power for good in the world, that Israel's shall again be the place of moral and spiritual leadership among the children of men, that Israel shall again and yet again enrich the world in a measure that shall correspond to the greatness of its spiritual bounty to men in earlier days.

Putting it still more concretely, what I seek for my people is not so much that one man in our land shall be elected or appointed to eminent office unless he be, as the first Jewish member of the Presidential Cabinet was, of uncommon fitness and rare aptitude for his post, but that the Jew shall be the finest citizen of the nation and that all Jews become the noblest servants of the republic. And, too, while safeguarding the rights of the Jew steadfastly and jealously in every land of oppression, the main business of the Jew in America is not to prate about rights which, because of the genius of the American democracy and the spirit of the American people can never be imperiled, but to insist that the right be done in every political, governmental, industrial and social relation. Let the Jew dare outstandingly, mightily, self-effacingly to stand for the right, and there will be, unless we misread the signs of the times, less and less need to demand Jewish rights, for Jewish rights can best be attained through the Jew's ceaseless and resistless battle for the right. And if the realization of the ideals of Israel can best and soonest be brought to pass by laboring hand in hand and heart to heart with non-Jews, whether Christian or unbeliever, then let the Jew aspire to be the leader of the world's armies battling for the triumph of Israel's ideals of righteousness and justice.

It comes with scant grace, forsooth, for a particular Jewish group in our own community to protest with violence rather than with vigor against the union meetings, viewing the fact that week after week they have urged a union of Judaism and Catholicism. To what purpose? For what end? To the end and purpose, as they expressed it, of combating modernism, of repelling the growing power of liberalism within the church of Israel or of Rome. And they who again and again, as has been pointed out in this pulpit, urged that Rome and Israel unite in order to guard synagogue and cathedral against the growing power of liberalism, deny the right of the synagogue to unite with liberal, Unitarian, monotheistic churches in order that synagogue and church together, far from disserving our regeneration by rejection of liberalism and repudiation of modernism, may unitedly and harmoniously, without sacrifice of integrity or individuality, aim to further the central purposes of religion. We look out upon the world and find to our shame and horror that when in Portugal the standard of liberty is raised, the teachers of the great national church are at once marked for pillage and slaughter because they have proved themselves to be freedom's foes and the relentless enemies of popular progress. If, then, we unite, as we have united, it is because we would save the churches, all of them, church and synagogue alike, from the peril of drifting into a position of indifference to the terrible wrongs and tragic injustices that obtain in the world to-day.

If it be urged, as it has been urged, that the union meetings will wean the Jew from the synagogue, and surely it ought from the view-point of our brothers be desirable to wean the Jew from such a synagogue as our own, we venture to observe that there are scores of young men and women who are being repelled and alienated from the synagogue day by day because rightly or wrongly it is not believed by them to be in earnest, because, unlike some of the awakening churches, the synagogue does not seem to them to have a grip upon life's affairs. It is not, as is implied, that we are concerned only with the drifters at the periphery and indifferent to the many who stand staunch at the center and core of Israel. But, in making it possible for earnest men and women to remain loyal to a renaissant Israel that has not lost touch with a world of needs and tasks and duties, we believe that we are serving Mother Israel as truly as we would serve her sons and daughters.

Co-operation is the word of aspiration and of practice too in our age. Even in the world of affairs the most doctrinaire of individualists are beginning to admit that competition must be mitigated and modified by some measure of the spirit of co-operation. The question is,—shall we co-operate in all things save in the highest? The question is, as a venerable and cherished friend has written to me, whether one who regards in soberness the fact that synagogue and church face the same problem of leavening a community of which a fourth part are the children of Israel with the

ethico-religious ideals of the prophets of Israel, must not confess that it is too great a task for either to achieve separately as effectively as they can achieve it co-operatively. Far from accepting even for a moment the dictum that religion must keep men divided one from another, we maintain that we are true too the spirit and the letter alike of Israel in urging that religion ought to be the greatest unifying power in God's world of men. Far from being divided by religious differences, we hold that we ought to be united because of religion, united as one great, indivisible force in striving to realize the common aims of all religions, the central purpose of religion. The only religionists who cannot honestly unite, whether within or without the church and synagogue, as we of the Unitarian and Universalist and Jewish fellowships have united, are the men to whom religion and the church and the synagogue nean something less than they mean to us.

But for us it is no longer a matter of choice. Such is the interpretation of the content of the religion of Israel by us of the Free Synagogue fellowship that we cannot help uniting with every group of men who stand pledged and committed, as we are pledged and committed, to the furtherance of the cause of righteousness and truth. We might compare our differing religious fellowships to the regiments of the armies of a nation, some of them a-foot, some of them manning the guns, some of them astride their horses, arrayed in varying colors, but all of them unitedly responding to the irresistible appeal of the supreme purpose which calls them into being and marshals them into action.

As we stand together this day, there comes before my vision another meeting less than a year ago, honored by the company of some of the foremost citizens of the republic, leaders in statesmanship, religion, education, finance. Greatly we rejoiced in that hour, in the coming together of these strong and earnest and eminent men. In that very hour I ventured to remind you that the time might come when some who then stood with us might find it to be their duty to stand against us. If that time should come, as come it may, we must elect in the consciousness of the need of service to a great ideal. We may rejoice in the good-will of men, but we must be ready to face their ill-will, their disapproval, even their enmity. I will not say that the hour is come, but know that never in the life of our synagogue was the need for true and fearless and unfaltering devotion to our great ideal more needed than in this hour,—an hour that calls for devotion that shall in spirit be storm-proof and faggot-proof.

THE AUTUMN BLOOM

After the verdure and bloom of Spring,
  After the blosoming and the fruiting time,
After the harvest's golden garnering,
  After the ripened fruits have passed their prime,

After the meadows lie all brown and sere
  Under the burning heat of August's sun,
After the corn hangs ripened in the ear,
  And all the summer flowers have bloomed and gone,

After the early frosts have nipped the leaves,
  And the dark vine clings leafless to the wall,
After the snow its first light mantle weaves,
  And chill November rains begin to fall,

Cometh from Nature's heart a second bloom,
  Cometh o'er field and meadow far and near
A second verdure, brightening Autumn's gloom,
  Cometh the Indian Summer of the year.

Richer and more enduring than the Spring's,
  Is the strong verdure of the autumn days;
And the full year's most gorgeous blossomings
  Are found by garden path and woodland ways.

Dear Nature, teacher, messenger of grace,
  Blest is the heart that feels, the eye that sees
In thy all-changeful, yet all-steadfast face
  Thy heavenly lessons, sweet analogies.

For, how often 'neath life's August ray
  The parched-up meadows of the heart lie dead;
And 'neath the heat and burden of the day,
  The tender blooms and joys of life seem fled.

Still rooted in the life and strength Divine,
  Our lives may have their second blossoming,
And the best fruitage of our being's prime,
  Even in old age our earnest hands may bring.

And summer days of joy may come,
  To hearts once swept by storms of griefs and fears;
And tender buds of love and hope may bloom,
  To gladden eyes that once were blind with tears.

Blest earnest of our deathless heritage!
  When slopes life's pathway gently toward the tomb,
Under the softly falling snows of age,
  We thank thee, Father, for the Autumn bloom.

—*Helen Ekin Starrett in Crocus and Wintergreen. Written for an read before the Mount Holyoke Alumni Association.*

Books Received

LITTLE, BROWN & COMPANY
The Soliloquies of St. Augustine. Translated by Rose Elizabeth Cleveland. 180 pages, $1.50 net.

BLOCH PUBLISHING COMPANY
Talmudic Sayings. By Rabbi Henry Cohen. 72 pages, 50 cents.
History of the Jews. By Professor Gotthard Deutsch. 122 pages, 60 cents.

HARPER & BROTHERS
My Mark Twain. By William Dean Howells. 185 pages, $1.40 net.

FORBES & COMPANY
Engaged Girl Sketches. By Emily Calvin Blake. 156 pages, $1.00.
Confidences. By Edith B. Lowry, M. D. 94 pages, 50 cents.

THE TORCH PRESS
Egypt and Israel. By Willis Brewer. 548 pages, $2.00 net.

LIPPINCOTT PUBLISHING CO
Routledge Rides Alone. By Will Levington Comfort. 310 pages.

GINN & COMPANY
American Addresses at the Second Peace Conference. Edited with Introductory Notes by James Brown Scott. 217 pages.

UNIVERSITY OF CHICAGO PRESS
Ezra Studies. By Charles C. Torrey. 346 pages, $1.69 postpaid.
An Introduction to Protestant Dogmatics. By Dr. P. Lobstein. 275 pages, $1.62 postpaid.

NUNC LICET PRESS
Religion Rationalized. By Rev. Hiram Vrooman. 187 pages.

CENTRAL PUBLISHING COMPANY
Misunderstood Children. By Elizabeth Harrison. 168 pages.

BERLIN CAREY COMPANY
An Interview. By Daniel W. Church. 163 pages, $1.00.

B. W. HUEBSCH
Maida's Little Shop. By Inez Haynes Gillmore. 294 pages, $1.25.
The Poet of Galilee. By William Ellery Leonard. 159 pages, $1.00 net.
Wild Oats. By James Oppenheim. 261 pages, $1.20 net.

BAKER & TAYLOR
My Religion in Everyday Life. By Josiah Strong, D. D. 61 pages, 50 cents.

VERBUM CARO FACTUM EST
(The Word Was Made Flesh)
A Christmas Carol

Time plucked the Dream Incarnate Lord, from Thee
Which blossomed in the flesh in Galilee,
God reigned supreme from virgin mother's knee,
The blessed fruit of rapt eternity.

O'er gloried paths by unborn nations trod,
Through centuries of service day by day,
From suffering and sorrow e'en to God,
A little Child shall lead them on the Way.
The Infant King, His banner white unfurled,
Leads forth to life the million hearted van
O Christmas dawn, bright morning of the world,
The birthday of the liberty of man.

Trenton, Mo. FATHER HENRY B. TIERNEY.

The League for Women in the Ministry

OBJECTS

To promote fellowship among women in the ministry.

To stimulate among women the study of religious, sociologic and philosophic subjects, and to urge preparation for systematic philanthropy.

To establish women as Lay Readers in localities where ministers cannot be employed.

To encourage the entrance of properly qualified women into the ministry.

The progress of society demands the more active participation and leadership of women in religion, ethics and philanthropy. The fact that an increasing number of thoughtful women are leaving the churches for various outside interests is due in part to their lack of opportunity in the church for serious study of philosophical and religious problems, and in part to their lack of opportunity for spiritual leadership, and for initiative in constructive service for human welfare.

We believe that this condition may be righted if more women can be encouraged to take up courses of study, including the study of systematic philanthropy, preparatory to entering the ministry, which is proven by all who have had experience, or opportunity to judge, to be one of the most fitting, useful and beautiful vocations into which women can enter.

It has been deemed wise, therefore, to organize a League for Women in the Ministry, to stimulate thought and action along the lines here indicated. The League proposes to publish brief courses of reading for those who desire to pursue studies at home.

The following Theological Schools admit women students:

Meadville Theological School, Meadville, Pa.
St. Lawrence University, Canton, N. Y.
Tufts College, Medford, Mass.
Lombard College, Galesburg, Ill.
The University of Chicago.

Preparation for the ministry may be made by special work in college or university without attendance at a theological school.

The Congregational Training School for Women, connected with the Chicago Theological Seminary, prepares women for work as assistant ministers, and for the home and foreign missionary field.

The Tuckerman School, at 25 Beacon St., Boston, Mass., fits women to be parish assistants and Sunday-school instructors.

The following essays and books with reference to women in the ministry will be found of special interest:

"The Fitness of Women for the Ministry," by Frances Power Cobbe, in the volume entitled "The Peak in Darien."

Essay on "Priests" in Benson's "From a College Window."

"Women in the Pulpit," by Frances E. Willard.

"The Ministry for Women," by the Rev. J. T. Sunderland in the volume entitled "The Liberal Ministry as a Calling for Men and Women."

"May Women Speak? A Bible Study by a Presbyterian Minister," Rev. Geo. P. Hays, D. D., LL. D. (Miss Willard's book and Dr. Hays' book are published by the Woman's Temperance Publication Association, 161 La Salle St., Chicago.)

The League is undenominational and it is hoped that all women now engaged in the ministry will join the organization and support its efforts by payment of the membership fee of one dollar, and by forwarding information and suggestions, which will be most gladly received. Fees should be sent to the treasurer.

The League also solicits correspondence from women desiring to enter the ministry in its various departments. Letters may be addressed to the President, or to any of the officers.

In behalf of the League,

(REV.) MARION MURDOCH,
President.
(REV.) ROWENA MORSE,
Vice-President.
(REV.) CAROLINE BARTLETT CRANE,
Secretary and Treasurer.

A Notable Witness

Lord Charles Beresford, the distinguished admiral in command of the British navy, bears this striking testimony on the use of alcoholic stimulants: "I do not believe that alcohol in any form ever has, or ever will do, any good. I am now sixty years old, and since I have entirely given up wine, spirits and beer I find I can do as much work or more, physically and mentally, than I could do when I was thirty. I am always well, always cheery, laugh at the downs of life equally with the ups, and always feel fit and in condition. If only some of the young men would try going without liquor for three months I do not believe they would think liquor at all necessary again. Get some of your splendid young men to try it and report proceedings after three months."

"MERRY CHRISTMAS."

Ho, God bless you—you who said
"Merry Christmas!" when you sped
Past me in the crowded street.
Every syllable was sweet,
Every word in every part
Sent a tingle to my heart!

Ho, God bless you—stranger man!
You who said is as you ran,
Waiting not for my reply,
But, a stranger, hastened by.
Ay, God bless you, through and through—
Merry Christmas back to you!

—*Wilbur D. Nesbit.*

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

PROGRESS IN PUBLIC MORALS IN SPAIN AND ITALY.—Under the caption Good News, a writer in the *Signal de Genève* offers the following:

A piece of news hitherto quite unheeded, comes to us by way of a French journal, apropos of the recent congress at Madrid on the "White slave trade"—or trade in women, according to the newly adopted designation. This Congress found in Spain an exceptionally favorable meeting place; the municipal and govermental authorities, even the crown and the royal family, notwithstanding the profoundly painful aspects of the subject which lead many good people to hold aloof, were lavish in their manifestations of sympathy with the congressists in their effort for the protection of young women.

But there was more and better than mere approval, there were deeds. The Congress had prepared a bill eloquently expressing the determined purpose to put an end to this shameful commerce; *two weeks in advance of that the Spanish government had by a decree determined upon closing the licensed houses.*

Simply that. In some other countries, on a different plane of civilization and respect for individual rights, this result will be obtained—when it is attained—at the price of bitter struggle, of public and parliamentary agitation, of meetings and petitions, of suicides and scandals without number; in the great nation which is now tossed about between a more or less fictitious parliamentarism and a too real clericalism, this reform is accomplished by a turn of the hand, a simple ministerial decree.

Let us not be too jealous. We Genevans are more backward, we are on one point more profoundly anchored in ancestral routine, more disdainful of the rights of the humble than this very Catholic western monarchy; we who dreamed and were among the first to realize the separation of church and state, we who were among the first to engage in the abolitionist struggle, have not yet been able to achieve the separation of the state and prostitution. This is true, and our confusion is great whenever we see others get the start of us.

Let us not be disheartened, however; past struggles are a guarantee for the future, and not one of the painful efforts made shall go for naught; a reform too easily accomplished is apt to lack permanence and is liable to be incomplete for want of sufficiently deep moral plowing; above all it cannot have the same educative value as one that is finally wrung from the public authorities after years and decades of persevering struggle, study and proof.

Spain secures the closing of these shameful houses—and is to be congratulated thereon—without, one might say, having had time to desire it; Geneva has been afflicted by them for thirty-three years. Spain may lose the reform gained and have to win it anew at the price of greater effort; when Geneva shall have achieved it, it will be hers forever.

Concerning immorality of the press, section 5 provides, in each judicial district, a commission consisting of the presiding judge, the head of the public school, two fathers of families and a member of the local press, whose business it shall be, on complaint of the inspection of minors, to judge whether a given paper or magazine is an offender against good morals or civic and family education.

In case of an affirmative decision, the offender shall be turned over to the court and be liable to a fine that may amount to $100 and, in case of renewed offense, $200. M. E. H.

THE MAN WITH NO MONEY

Once upon a time there was a man who found himself, suddenly and sadly, without any money. I am aware that in these days it is hard to believe such a story. Nowadays, everybody has money, and it may seem like a stretch of the imagination to suggest a time when a man should search his pockets and find them empty. But this is merely a fairy-tale; so I trust that the reader will help me out by taking so apparently preposterous a statement for granted.

The man had been a merchant of butterflies in Ispahan, and, though his butterflies had flitted all about the flowered world, the delight of many-tongued and many-colored nations; he found himself at the close of the day, a very poor and weary man.

He had but one consolation and companion left—a strange black butterfly, which he kept in a silver cage, and only looked at now and again, when he was quite sure that he was alone. He had sold all his other butterflies—all the rainbow wings—but this dark butterfly he would keep till the end.

Kings and queens, in sore sorrow and need, had offered him great sums for his black butterfly, but it was the only beautiful thing he had left—so, selfish, he kept it to himself. Meanwhile, he starved and wandered the country roads, homeless and foodless; his breakfast the morning star, his supper the rising moon. But, sad as was his heart, and empty as in his tired eyes; and he possessed, too, was his stomach, laughter still flickered a very shrewd mind, as a man who sells butterflies must. Making his breakfast of blackberries one September morning, in the middle of an old wood, with the great cages of trouble overladen with the fruit of the solitude, an idea came to him. Thereupon he sought out some simple peasants and said: "Why do you leave these berries to fall and wither in the solitude, when in the markets of the world much money may be made of them for you and for your household? Gather them for me, and I will sell them and give you a fair return for your labor."

Now, of course, the blackberries did not belong to the dealer in butterflies. They were the free gift of God to men and birds. But the simple peasants never thought of that. Instead, they gathered them, east and west, into bushel and hogshead, and the man that had had no money that September morning, smiled to himself as he paid them their little wage, and filled his pockets, that before had been so empty, with the money that God and the blackberries and the peasants had made for him.

Thus he grew so rich that he seldom looked at the dark butterfly in the silver cage—but, sometimes, in the night, he heard the beating of its wings.—*Richard LeGallienne from the International for January,* 1911.

The clear call of the pealing bells
Across the fields where snowdrifts lie
Chimes out the natal morn of One
Immortal though the ages die.

O Christ, wake thou the note of hope
To scatter all our wild despair;
Strike Thou the lyre of Love and thrill
The waiting peoples everywhere.

Ring sky to earth, sing earth to sky
The heavenly minstrels hover nigh;
This is the golden age of God
That men of yore did prophesy.

—*Richmond H. Gesner.*

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